2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

The old women attended to the child, disposing of the placenta and seeing that the child was properly greased and painted with red ocher under the arms, around the neck, between the legs, and on the top of the head to prevent chafing. It was wrapped in a piece of tanned hide taken from a tepee smoke-hole, since such leather did not harden when wet. The child was placed in the leather cradle shortly after birth. In the wintertime it was wrapped in a tanned buffalo calf hide from which the hair had not been removed. At night the child was taken from the cradle to sleep with the mother. Twice a day the child was taken from the cradle to be cleaned and greased.

On the tenth day a feast was given in the lodge, at which time the child was named. The parents selected the person who was to officiate at the naming ceremony. If the father had already acquired eminence and owned a major tribal bundle, he or his sister named the child; otherwise he called in people of his clan to give the name. The child's brothers and sisters and persons of the child's clan brought robes, and the father would frequently contribute a horse. The naming of a child was one of many occasions during one's lifetime when he would be expected to give goods to others ceremonially. The parents used the medium of the feast and the naming of the child, with an abundant display and disposal of goods, to enhance their social status in the tribe.

Until the child received a name, it was not considered a part of the social unit of the village but of the "baby home" from whence it had come. The child received a name relating to the ceremonial bundle of the person giving the name. Thus such names as Scattercorn, Stands Yellow, Pumpkin Blossom, Corn Piles Up, and Corn Silk belonged to Corn ceremony bundles. Others like Lone Woman, Calf Woman, Game Stone, Sage Woman, Big Feather on Head, and Berdache were taken from the Woman Above bundles. The person giving the name received a horse. Both men and women belonging to the child's father's clan were entitled to attend and were expected to receive some article and to pray for the child's success. Upon receiving a name, the child acquired status in the household and clan. Children dying before the naming ceremony were wrapped in hides and placed in a tree used for that purpose, and there were no rites of "sending the spirits away." Those dying after getting a

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

ten horses, and fastens them to the hut of the young woman, who gives them to her father. The latter then takes other horses, and if he has them not himself, his relations assist him, and these horses are fastened, in return, to the hut of the intended son-in-law. In such a case an estimate is previously made of the number of horses possessed by the woman's relations, for all presents are returned in equal number. The bride next boils some maize, and daily carries a kettle or dish filled with it to the hut of the bridegroom. After some time has elapsed, the young man repairs to the hut of his bride, where he passes the night with her, and the marriage is considered as complete. The young couple often continue to reside in the hut of the father-in-law, but they more frequently build a new hut for themselves; sometimes, however, they afterwards separate. The father-in-law is, subsequently, the principal person in the hut; everything depends on him, and is done on his account, and for him; if game is killed, the flesh is first presented to him, &c. There are often many children in these Indian families; some had as many as ten; yet, on the whole, the Indians have not so many children as the Whites, doubtless because they keep them longer at the breast. They are extremely fond of them, but the children are often weak and sickly, in consequence, it is supposed, of the hard labour which the women have to perform. I was universally assured, that the new-born children are of a reddish colour. The births are, in general, extremely easy, and the mother bathes in the river immediately afterwards, even if it is frozen; in ten days the child is considered as safe, having got over the most dangerous period. A person is paid to give it the name chosen by the parents and relations. The child is held up, then turned to all sides of the heavens, in the direction of the course of the sun, and its name proclaimed. They have cradles for their infants, consisting of a leather bag, which is suspended by a strap to a cross beam in the hut. These cradles of the Mandans are not so elegant and beautifully worked as those which we saw among the Sioux and Assiniboins. The children of these Indians are subject to no kind of discipline whatever; they may do and say whatever they please, and nobody finds fault with them. Everything is done to excite a spirit of independence and self-will in the boys; if the mother speaks to one of them, he will very likely slap her face, or kick her, nay, sometimes he will do the same to his father, who says, coolly, bowing his head, this boy will one day become a famous warrior. The men sometimes treat their wives very brutally; and it has not unfrequently happened, that a woman, after such treatment, has left the hut and hanged herself on a tree. This lately happened in the case of an aged woman, whose grown-up son had ill-treated her. She was missed, and was afterwards found suspended from a tree. The women have nothing to indemnify them for their incessant and laborious work, not even good clothing, for this right of the fair sex in Europe is claimed among the Indians by the men. It is singular that these women, who are condemned constantly to work like slaves, refuse to do any work whatever if they marry a white man, and, the Whites being entirely in the power of the Indians, and the relations of their wives, they are obliged to submit to this. Sisters have great